775 time near those he knew in life. Relatives commonly witness signs that such a ghost is lurking about although they may not see him.

343 517 571 562 759 515 The Havasupai are confirmed users of the sweat lodge. While a sweat bath is regarded as therapeutic and the ritual used has supernatural connotation, the sweat lodge serves primarily as a place of assembly for men who make a social occasion of such gatherings, visiting, joking, and discussing tribal affairs. Few women use the sweat lodge, and when one does so, it is usually in company with her husband or another woman.

Mission Activity

●797 Early Christian influences in Supai seem to have been negligible. The Episcopal Church sent missionaries on infrequent visits to the canyon, beginning in 1927. A resident nurse, a devout Christian, held prayer meetings and Sunday School in the school building for several years during the 1930's. In 1939, the Episcopal Church formally recognized its "newest mission among the Havasupai," placing the Rev. Cecil Harris in charge (Jenkins, n.d.). Monthly meetings with the aid of interpreters were held in Supai, and Jim Crook, a recent Havasupai convert to Christianity, held Sunday School during the Rev. Harris' absence. After attending Cook Christian Training School for Indians in Phoenix for four years, beginning in 1940, Jim Crook became an evangelist, but he has been inactive in recent years.

In 1948, the Episcopal Church obtained from Jim Crook some land on the reservation and began construction of St. Andrew's Chapel, a quonset hut which was flown in sections by helicopter into the canyon and there erected on a stone foundation. That year, Miss Laetitia Viele became resident missionary in Supai, initiating a program including Christian devotional meetings, first aid treatment, community social activities, and special educational and social activities for children. While the missionary rendered many services to the community and had an active program for children, the adult attitude toward Christianity generally remained apathetic. The Episcipal Mission was closed in July, 1956. Its building was leased temporarily to the United Indian Mission, an interdenominational organization. Mr. and Mrs. David Chambers have been the resident missionaries since that time and have had the active cooperation of the resident agent and [657] his wife, Mr. and Mrs. Victor Collins, in mission work. Under this leadership an adult program has been stressed and numerous adults are now active church members.

[562] Havasupai women are at present showing greater interest in Christianity than are the men. One young woman is a graduate of Cook Christian Training School in Phoenix and another is attending. Under the leadership of Mrs. Chambers, women attend a weekly prayer service and a teacher-training class. Several of the women alternate in teaching the junior Sunday School class.

chairman resigned from the council in a blaze of anger.

This is not an isolated example of initiative or of public action now being taken by Havasupai women, although men unquestionably are dominant in public affairs. 623 562

Shamanism

Informants agree with Spier's report (1928, 277) that only men become shamans among the Havasupai. 756 562

Women of the neighboring Walapai frequently become shamans, however, and a Havasupai woman living with them has long been a practitioner. She is Sally Siyuja Imus, born about 1875, who in her youth married a Walapai. As explained by a Havasupai shaman who is related to her, "Her father was a medicine man. Maybe she got it (her curing power) from him."

She did not become a shaman until some years after her marriage, apparently during middle age. Havasupai informants say that she is popular among the Walapai, and that Havasupai sometimes seek her services if they become ill away from Supai. Nothing about her personality was recorded, beyond the assertion that "most people like her."

The only other woman among the Havasupai having any connection with shamanism probably lived around the turn of the century or a little later. She was a good singer, and had learned the curing songs of several shamans who frequently asked her to sing with them in curing ceremonies. This woman, however, neither performed alone nor did she have shamanistic dreams. She made no claim to having acquired curing power.

Thus, women seem to have been barred from leadership in the guise of shamanism. However, cultural transition in recent years has brought a decline in the importance of this role, which has been encroached upon both by general acceptance of physicians and establishment of a Christian mission. [177]

Christianity has brought a new field of activity to Havasupai women. While the mission has converted only a small minority, more women than men are converts. Almost all those of most fervent conviction are women. It is they who predominate in attendance at meetings, who teach and take part in classes, and who proselyte in the tribe. It may be predicted that when more men are converted, women will assume a lesser role. However, it is equally predictable that women will continue to be active participants and will aspire to certain positions of leadership in the tribal mission. 797 562